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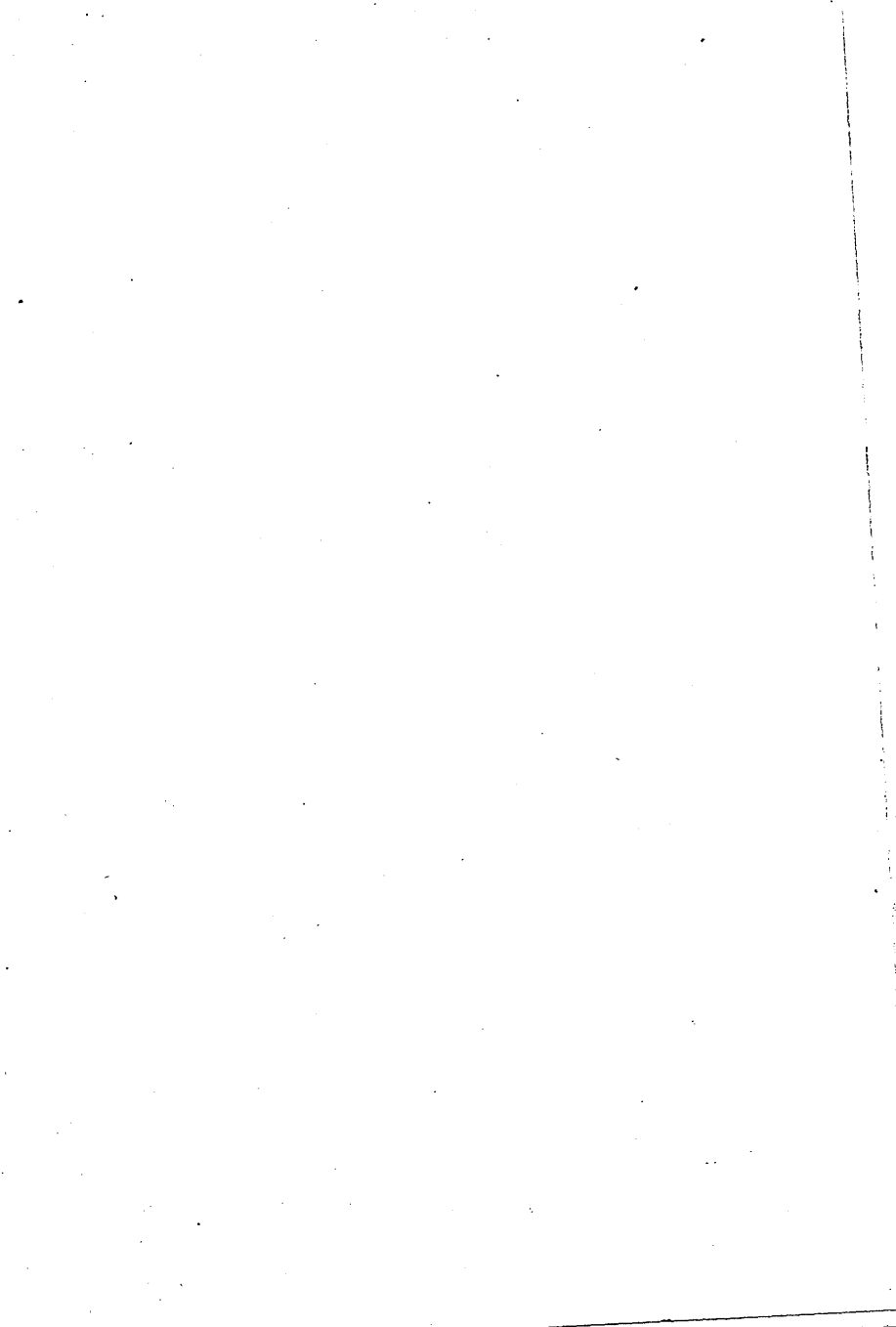
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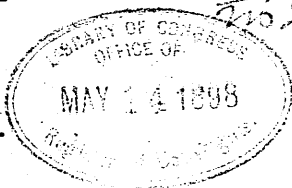
By E. H. DASHIELL,

Minister of the Gospel.

“Let this mind be in you, which was also in Christ Jesus.”

(Phil. ii. 5.)

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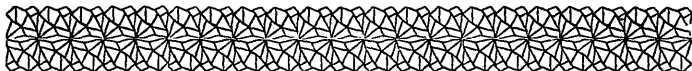
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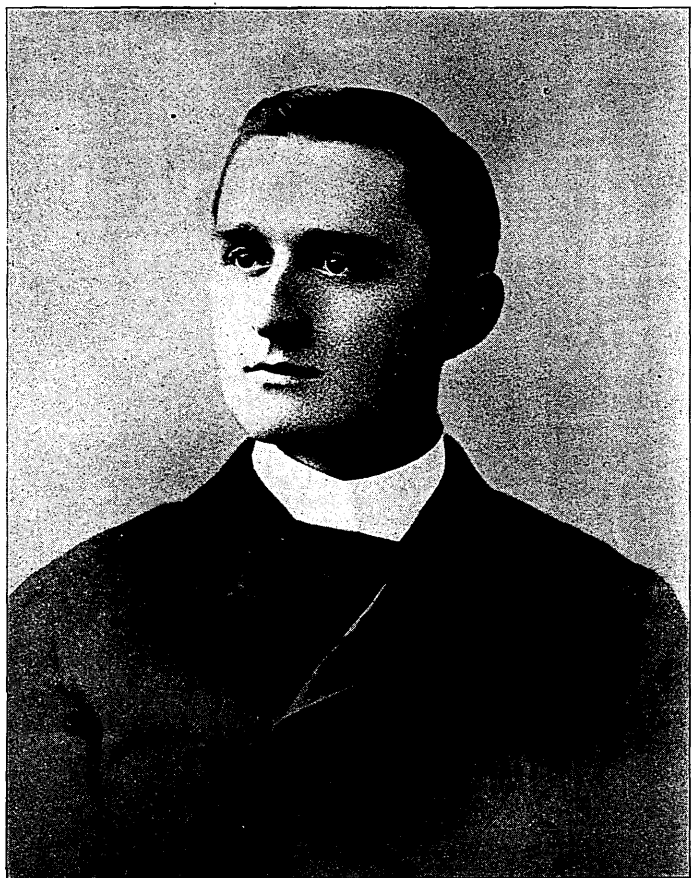
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AUTHOR-EVANGELIST E. H. DASHIELL.

THE SPIRIT OF JESUS



BY E. H. DASHIELL.

"Let this mind be in you which was also
in Christ Jesus."

Philippians ii. 8.

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BN 3797

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1898

DEDICATED

TO

THE LORD JESUS CHRIST, "MIGHTY TO SAVE, AND
STRONG TO DELIVER."

TABLE OF CONTENTS.

	PAGE.
Preface	6
Introduction	7
Chapter I. Jesus—Personal Purity.....	10
Chapter II. Jesus—At Manual Labor.....	23
Chapter III. Jesus—In the Pulpit.....	27
Chapter IV. Jesus—Under Ostracism.....	33
Chapter V. Jesus—Under Persecution.....	37
Chapter VI. Jesus—In Poverty.....	48
Chapter VII. Jesus—In Popularity.....	55
Chapter VIII. Jesus—As a Guest.....	59
Chapter IX. Jesus—As a Host.....	64
Chapter X. Jesus—Under Temptation.....	66
Chapter XI. Jesus—As Moved Toward Sin..	71
Chapter XII. Jesus—Under Authority.....	76
Chapter XIII. The Spirit of Jesus.....	83

PREFACE.

The object of this little book is simple and single. It has been written that men might be induced to see their need of and accept the spirit of their Lord. It is experimental, not argumentative; yet the proposition of the book I take to be *unanswerable* argument for the present entire sanctification of the nature. I humbly and confidently commit it to the Father of the spirits of us all.

E. H. DASHIELL.

1908 N. Fulton Ave., Baltimore, Md.

INTRODUCTION.

Man lost the image of God, or, which is the same thing, "the mind of Christ," when he sinned in the garden of Eden. The great plan of salvation is God's effort to make it possible for man to recover this forfeited dignity. The effort is successful. The way is open. Messengers are now everywhere calling men to approach and receive the stamp of Christlikeness. Many are coming. Many more are staying away. Nothing seems to be so effectual in bringing them as a faithful exhibition of that which they are exhorted to seek—"the mind of Christ." True preaching, "with the Holy Ghost sent down from heaven," is God's principally ordained and therefore most successful means of saving the world. But as there can be no such preaching, in the highest sense, unless the preacher himself first have "the mind of Christ," I believe the Lord is pleased to have me deal now with this sure foundation. "The mind of Christ" is always conspicuous, because unlike the carnal minds around it. It is always convincing and convicting. Men can answer cold intellect, but they are dumb in the presence of experience and life. Therefore its effectualness in winning souls to God.

Brain is the engine through which mind works.

Mind, of course, is spiritual. Back of our brains are our minds—our rational spirits. These spirits are to be so changed as to be no longer worldly, sensuous or devilish, but like Christ. We are to have THE SPIRIT OF JESUS. When our spirits, through the transforming power of grace, are the exact counterparts of the spirit of Jesus, there will be no thoughts, words or acts that Jesus would not think, speak or do. How Christianity in the world would be changed! This is not an unreal vision of a dreamer, but the plain requirement of God upon every soul of man. Let us not, however, regard it as a requirement, but let us look upon it as our graciously-given privilege; for such indeed it is.

THE SPIRIT OF JESUS is a state of grace lower than which no one ought to live. It is another name for entire sanctification. When a person is entirely sanctified, his spirit is made to be like that of Jesus. This is the full spiritual life, begun in regeneration by the implanting of life, and completed in sanctification by the destruction of innate depravity. A brother who had stood rejoicing in the fullness of the blessing for about two years said to me: "My consciousness now is that I am *a child of God*. There is no mixture of evil drawing me away from him. I knew I was born again long years before I was sanctified, but there was always something in my heart and life not

in perfect harmony with God. That is gone. Still, my consciousness is best expressed by the term *a child of God*—only now, bless the Lord! it is full, uninterrupted and unhindered.” Hallelujah! This is the point of this book—the full spiritual life, THE SPIRIT OF JESUS. The spirit of Jesus is, of course, purity and love—the soul, as it is affected toward God, the Father, and man, the brother,—and does not include absolute or incommunicable perfections of Deity. When we have it, we do become, in these particulars, finite counterparts of Christ. “I am the vine, ye are the branches.”

I was on the verge of saying the world is full of imperfect manifestations of the spirit of our Lord. A highly-esteemed brother wrote me: “I do so long to be like Jesus, and I am so unlike him.” He is a minister of the gospel, and no one who knows him doubts his regeneration and earnestness of purpose to serve God. How many of these yearning hearts there are! They ought to be satisfied. They can not lift others above where they themselves stand. What the world needs more than anything else is not imperfect manifestations of, but simply THE SPIRIT OF JESUS. Sinners are going down to hell because they do not see it. Heathen are perishing because it is so scarce in the land. Brother, sister, have you got it?

THE SPIRIT OF JESUS.

CHAPTER I.

JESUS—PERSONAL PURITY.

“Holy . . . undefiled.” Heb. vii. 26.

What theologians call the hypostatic union, the union in our Lord of the human and divine natures, is a great mystery. Some persons seem to feel free to pry into it with the cold instruments of literary surgery, but I never do. We know, of course, that our Lord was human and divine. That is revealed. But to go into the mazes of what the consequence of transgression would have been is folly. Persons talk about this awful subject sometimes as carelessly as if they were discussing their dinner. It always grates on my ear. It sounds like gross irreverence. It is not the purpose of this chapter, in speaking of the personal purity of Jesus, to deal with any of this class of questions. “Such knowledge is too wonderful for me; it is high; I can not attain unto it.” Let us take our Savior as God the Father has given him. The Son, by eternal generation, consented to union with a human body and spirit in order to effect the salvation

of man. The union was made in the womb of the virgin Mary. Afterwards there are two natures, but only ONE person. The *personality* is always that of the Son of God. When Christ said: "I and my Father are one," he did not speak for divinity alone; he spoke for himself—one person—and he was both human and divine. The question, "What part of Christ suffered on the cross?" is supremely irreverent. Over these things a veil has been hung, and it is not to be passed or pulled aside by mortal man. Let us be gladly content with this: Jesus Christ, the Son of God, the Son of Mary, the Savior of sinners, suffered—a Figure, a Person, a Victim! We have remission of sins through HIS blood.

Jesus is the only seed of Eve who has been born without depravity. David said: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." But such words, while they are true of every other member of the human family, could not apply to Jesus. He was holy from his mother's womb. Hear the angel, as he communes with Mary concerning this very thing: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." In the manger at Bethlehem, while men were in blind expectation, while angels rejoiced and demons trembled, the Desire

of all nations appeared. His star in the East brought kings to "the brightness of his rising." This Babe was God's "*holy child*." He "grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Reaching thirty years of age, he moved out among the people and began immediately to impress himself upon the public mind. His holiness, his purity, his unearthliness, attracted attention. In so short a time as three years he, it might be said, but touched the elbow of humanity, yet he left an impress upon the world which is destined to transform it. In him and about him shone a light which has baffled all the efforts of hell to extinguish it, and which has gathered luster with the stride of centuries. He is many times called "the Holy One." A peculiar title—peculiar because peculiarly appropriate. As we look around us in this world and see its sin and misery, how such a name, being indicative of character, makes us think of a Light shining in a dark place. Oh, the spotlessness of Christ! "Separate from sinners," although their Friend; "holy, harmless and undefiled." His human spirit, as well as his divine nature, the man, the God, Christ Jesus, the whole PERSON, was the united, unmixed quintessence of holiness. From the very first he seemed not to be of this earth. There was a far-awayedness and heavenly-mindedness about him which marked him as a

“dweller in tents,” a stranger and a sojourner. This earth does not produce the like of Jesus. Holiness is of GOD.

“As he is, so are we in this world.” So says the beloved John. The apostle Paul makes the same claim for himself in these words: “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” Here is Christlikeness on the negative side: he is *dead* to sin—“FREE from the law (the inward principle) of sin and death.” And here is Christlikeness on the positive side: “The law of the Spirit of *life*” has taken such complete control, and has operated so perfectly, that the above state of entire freedom from the being of sin is the result. St. James had the same experience, as the Lord would not have inspired him to communicate his will to others unless it had first been accomplished in himself. He says: “Out of the same mouth proceedeth blessing and scolding.” The original is not “cursing,” and much misunderstanding of this chapter has arisen from it being so translated. At the head of the chapter the apostle says: “If any man offend not in word, the same is a perfect man.” He means to assert a principle: “Out of the abundance of the heart the mouth speaketh.” If, in whatsoever we do, whether in *word* or deed, we do all to the glory of God, if our words are never angry or impatient, he says we are perfect,

we are delivered, not only from the power, but from the being of sin. This is true, because a perfectly pure fountain will not send forth both "sweet water and bitter." So many who are born of God "bless" both God and man; do it truly; and yet often the next hour, to their chagrin and shame, find themselves "scolding." There is, away down in their hearts, a dark life, chained but not dead, which is not in harmony with God. This prompted, and, almost before they were aware perhaps, they had spoken the harsh word or done the un-Christlike act. "My brethren, these things ought not so to be." St. James was delivered from this, and was not exhorting the Christians to whom he was writing simply to "keep it under." His logic is: Make the fountain pure, and the stream will be pure. So James was like Jesus. Peter was regenerated before the day of Pentecost, yet he testifies years afterwards that on that day his heart was purified. (Acts xv. 8, 9.) That is, inherited depravity was taken out of it. In his first epistle he speaks of the sufferings of Christ for us, and urges his brethren: "Arm yourselves likewise with the same mind." He knew they would have to suffer for their testimony to the truth, and was solicitous that they suffer like their Master. It is impossible to suffer *like* Jesus suffered without having his full and perfect spirit. St. Peter would not have exhorted thus

if he had not so suffered himself. So he had "the mind of Christ." As for St. Jude, his entire epistle was written to warn Christians against teachers who were opposing this abundant life. Now return to John: "As he is, so are we." The primitive disciples, as distinguished from the apostles, had the same privileges with the apostles. You and I of to-day are living under the same dispensation with them, and if our obtainments from God do not measure with theirs, we are blameworthy. Jesus' love was as pure when on earth as it is now. If we are to be as he is in his heavenly glory, so far as the purity of his love and the quality of his holiness is concerned, then are we to be as he was when in this world. He is our model in all things. It is a great error men have fallen into that God puts before us ideals we are not expected to reach. God does not require us to be or do anything except what he expects us to be or do. God expects us to, angels expect us to, demons and men know we should, have **THE SPIRIT OF JESUS.**

This book is not addressed to unconverted people, but to those who are converted, and are conscious of the life of God in their souls. That those of them who are not entirely sanctified have not the spirit of Jesus in its fullness and perfection is uncontrovertably proven by the facts of life. The being of sin, the scolding tongue, fretfulness under suffering, and many

other like things are seen on every hand. The church is full of them. How much carnal ambition do we see, how much pride, how much selfishness! And this in the hearts of God's children! Men desire to be first, remembering not that God has said: "Many that are first shall be last." Churches are fond of "fine choirs," "big preachers," and so forth; they love rather to receive the rich than the poor; they love to have "standing" in the community, though there may not have been ten conversions in them in a year; therefore, they draw up their skirts in horror if a penitent harlot or an unwashed drunkard falls at their altars. Instead of adopting God's plan, money is raised for his cause by "fairs," "oyster suppers," "gypsy encampments," and so forth. Benevolence is paralyzed and selfishness fostered. Sometimes envy of "Moses and Aaron, the saints of the Lord," will arise. I know not whether to attribute adornment, "rich and gay," to pride or vanity. Perhaps vanity is a species of pride. However, we are all familiar with the scene that greets almost every minister on Sunday morning. Finest broadcloth, watch-fobs, flaring gold chains, silver and gold-headed canes, rustling silks and satin, diamonds, rubies, flounces and frills, flashing rings, laces, flowers, ribbons and bows! Of course, all of these are not seen on each person; but how sad it is that often not one in a whole congregation can be found on whom some

of them are not hanging. How much better if those professing godliness would adorn themselves with good works. The sweets of having "the mind of Christ" they do not know. I wonder exceedingly if the gentle and unassuming Jesus, who was "meek and lowly in heart," who "went about doing good," was arrayed in vanity-provoking apparel. There are robes, beautiful robes, for the Christian to wear, so he is under no necessity of resorting to such things. John, on the isle of Patmos, said: "And I heard, as it were, the voice of a great multitude, and as the voice of mighty thunderings, and as the voice of many waters, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: *for the fine linen is the righteousness of saints.*"

"Jesus, thy blood and righteousness
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

It is not the Lord's will that those who have submitted to his converting grace should go all their lives with this depravity in their hearts. It is not his will that they should go *one hour* longer, for he has said:

"Be ye holy." He desires to make you free from this law (principle) of sin and death. These manifestations of it in the life, and uprisings of it in the heart, are all contrary to his will, and he can remove the whole at a stroke. He will lay the ax to the root of the tree. "Make the tree good, and his fruit good . . . for the tree is known by his fruit." This principle holds here. God wants to go down to the root of the matter and eradicate from your heart that which is preventing you from having, perfectly, "the mind of Christ."

The normal condition of every convert is a strong desire to be entirely sanctified. When the Holy Ghost enters and brings us from the death of sin, bestowing the life of God, he at once creates in us a ravenous appetite for heavenly things. We want to taste all that the Lord has for us, remembering that he has said: "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." It is sad, but true, that a large majority of converts struggle on many years, and some all the days of their earthly pilgrimage, without being possessed, perfectly, of the spirit of Jesus, because they have no one to lead them into the holy experience. Some others, when it is presented to them, draw back because of the price to be paid—it is too great, they think,—not knowing the wonderful compensation God has for them in the

entire destruction of desire for that which they give up, and the baptism with the Holy Ghost and fire; also, revealing Jesus Christ in glory until the soul, enraptured, "lost in wonder, love and praise," cries out: "He's the chiefest among ten thousand, and the one altogether lovely." To be like him is the unspeakable joy of the soul. Jesus' spirit was entirely separate from and dead to "the world." Neither "the pride of life" nor "the lust of the eye" had any place in him. When we have his mind, if the devil tempts to frivolity and worldliness, there is no response in the heart; the life is "hidden with Christ in God." The body is a living sacrifice to the Lord. This may look unattractive to you, brother, sister, but it is so sweet to the soul who is feeding on the "hidden manna,"

THE SPIRIT OF JESUS! It is among the deep things of God. Tell me, dear Reader, can you bear this message of love from your Lord: "I will therefore that men pray everywhere, lifting up *holy* hands, without wrath and doubting. In like manner, also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. ii. 8-10). And: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it

be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter iii. 3, 4). These Oriental women, to whom the apostles were writing immediately (and through them to the whole world), had a custom of plaiting strands of gold in their hair that it might glitter in the sun. So they do not mean that we are not to plait and take care of our hair and persons, but that we are to eschew those things which are worn *merely for the sake of ornament*. It makes no difference how dear such an ornament may be to you, if you desire the spirit of Jesus, it must come off. The Christian's ornament should be "a meek and quiet spirit." How beautiful that is to God! It is the transparent jewel with which the bride of Christ adorns herself and goes forth to meet her Lord. If you can bear this and all the other messages of love concerning this outward "purging," and if you greatly rejoice that you are counted worthy to be called to this exalted fellowship with your God, you are a candidate for THE SPIRIT OF JESUS. I am persuaded that there are some who do not hear this invitation reluctantly, but receive it with great eagerness. They are longing and praying for this very thing. "As the hart panteth after the water-brooks," so their souls are panting for God. They desire him more than their necessary food. That they

may find him, they rise up early and lie down late. Their hearts cry:

“Before the cross of him who died,
Behold, I prostrate fall;
Let every sin be crucified,
Let Christ be all in all.”

Let every thought, and work, and word,
To thee be ever given;
Then life shall be thy service, Lord,
And death the gate of heaven!

How Jesus must rejoice to see a soul in that attitude! Is it your case, reader? Then look up and take courage. “The Lord whom ye seek shall suddenly come to his temple.” He loves the soul who, as soon as his will is known, hastens to obey. But it may be that while you desire with great desire, you nevertheless tremble at the thought: “Can *I* endure?” Fear not, thou child of divine agony and blood! Think no more of the difficulties and the hard fight, but think of Christ, his love and his strength. Beside, the thought of “a hard fight” may be a temptation from Satan to weaken your faith. The Lord is able to make it easy. “My grace is SUFFICIENT for thee.” Turn a deaf ear, a blind eye, a dead heart, to every enticement from your uncompromising fidelity to God—“For ye are dead,” (Shall it not be so?) “and your life is hid with Christ in God.” We must not stop short of “the whole armor of God.” Do not be afraid any longer

of asking the Lord to cleanse your heart from *all* unrighteousness, and to do it NOW. Do not rest satisfied until there is not a stirring, a motion, an uprising—be it ever so faint—to anything which is wrong. God will do it. He will do it NOW. Take it from him by faith. The atonement covers all your need. Die to sin. Live to God. “Happy is the man that findeth” THE SPIRIT OF JESUS, “and the man that getteth” the mind of Christ. “For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.” “All” its “paths are peace.”

CHAPTER II.

JESUS—AT MANUAL LABOR.

“Is not this the carpenter?” Mark vi. 3.

Few, comparatively, are called to exercise themselves publicly or stand in high position. Most of men tread the ordinary and inconspicuous walks of life, and earn their bread by the sweat of their brows. These are almost always apt to have a too low estimate of the positions of more wealthy persons. If they had “the mind of Christ,” they would look at things as he sees them. But, alas! very few have his mind, and the object of this book is to set it forth and induce them to receive it. So the world is full of disappointed, dissatisfied, and too often bitter, persons. Life has not yielded to them the fruit they thought it promised. The tree has even at times been bare. Pocketbooks are scantily supplied; ambitions lie bruised and bleeding at their feet; the cherished vision of “great things” has faded from their thought, and life has become nothing but a monotonous treadmill. Dear Reader, are you of this class? Let me assure you that such conceptions of life are false. Men are almost always likely to think others better off than themselves, and the cares of others lighter than their

own. This, however, is not true. The rich are haunted by the ghosts of despair, as well as the poor. If not money, it is something else. Do not let the devil deceive you at this point. The position you now occupy, if it be a legitimate one, is perhaps as good for you as any other, at least, for the present. God bless and help you to see this! One of the chief characteristics of the scene of Jesus' ministry was its narrow boundaries. But what a life was his! Yours can be a counterpart of his. It *will be* if you have his spirit. Let us take a look at him, surrounded by conditions similar, perhaps, to those which encompass you.

In the gospel narratives there is but one reference to that period of our Lord's life which runs from twelve to thirty years. That is at the head of this chapter, and is given as the language of the people of Nazareth of Galilee. What a flood of light it throws on the Son of God's youth and early manhood! He was a village carpenter—just an humble, unpretentious mover of the plane. Some think that those who have money enough to keep them in idleness are the aristocrats of life, not considering that there are different sorts of aristocracy. There is the aristocracy of money, the aristocracy of fame, the aristocracy of merit, the aristocracy of blood, the aristocracy of purity, the aristocracy of Christ-like toil. The emptiest

of them is the aristocracy that has no pillar upon which to support itself but money. Let us cease pining for it and choose rather the aristocracy of Christ-like toil, remembering Jesus' words: "A man's life consisteth not in the abundance of the things which he possesseth." There is an old saying that the devil always finds work for idle hands to do. If idleness is voluntary, this is true. Jesus, at manual labor, gives his testimony against willing idleness, and by his Spirit, through the apostles, speaks words corroborative of his actions in the flesh: "Not slothful in business; fervent in spirit, serving the Lord." "Study to be quiet . . . and to work with your own hands . . . that ye may walk honestly toward them that are without, and that ye may have lack of nothing." God wants us to be *men* and *women*, honest, humble, diligent. He expects us to fully use the talents he has given us, small or great, and to use them in the place where they will be of most service to him. By doing this, with all "the murmur" out of us, we make it possible for God to render us effective in saving souls. What an unspeakable dignity has the quiet condescension of the Son of God put upon toil! Cease, my brother, to think of your lot as you have been thinking. Look at Jesus!

If rich, be very careful that you do not misplace your money. Thank God that he has made it possi-

ble for you to lay up in heaven greater treasure. This chapter is not a recommendation of poverty, but merely an humble word to influence men to discard wrong views of life and accept THE SPIRIT OF JESUS. How easy it would have been for the Spirit of inspiration to have omitted this reference to the Savior's occupation. The fact that it was not omitted shows how infinitely above anything like being "ashamed of his trade" he was. Jesus was never ashamed for a great man to know his history. Be ashamed of nothing that is clean and honest. THE SPIRIT OF JESUS never knows that burning shame which rises unbidden in numbers of regenerated hearts when, in the presence of dignitaries, their humble origin is mentioned. Does it rise in yours, Reader? Then you are in need of a second distinct operation of the Holy Ghost, which shall take out this "carnal burning" and fill you with a burning passion for the glory of God, which shall make you "a burning light" in the world for holiness, no matter how humble your position or how circumscribed your sphere. Every act of life will then be sanctified by your constant and single motive to glorify God.

CHAPTER III.

JESUS—IN THE PULPIT.

"Never man spake like this man." John vii. 46.

At thirty years of age the Lord moved out upon his great work, and immediately the dry bones commenced to stir. Ecclesiastical authorities pronounced his claims spurious. "The common people heard him gladly." When miraculous attestation of his divinity was given, most of the leaders closed their eyes. Most of "the common people" said: "Of a truth this is a Prophet." But the "chief priests" "persuaded the multitude," and every observer knows what a power a popular and established system of religion has over the general mind. Jesus pushed the battle until he "bearded the lion in his den." "The leaven of the Pharisees, which is hypocrisy," had been exposed. "How shall ye escape the damnation of hell?" was ringing in their ears. With all the synagogue's power over the people, consternation was walking in high places. "If we let him thus alone, all men will believe on him." A plan is settled upon, and officers sent to take him. I imagine I see them as they round the corner of a street and come suddenly upon him. See the multitude! All conditions of society are packed

around the Son of God. Gracious words are proceeding out of his mouth. The people are listening as if their immortality depends upon it. Seriousness is on every face. He is teaching them, not as the scribes, but as one having authority. The officers, by a strange power, are drawn into sympathy with him, although he is doing what no prophet had ever done—preaching himself! “He that believeth on me . . . out of his belly shall flow rivers of living water.” Look at *the Man*! Who in that crowd can separate the words from the Speaker? His countenance is lighted with that peculiar glory which comes from the indwelling of divinity, and his eyes glow with that penetrative luster which searches “what is in man.” He is not living only to this crowd, but is on intimate communication with another world, standing almost as an open door between the visible and invisible the material and spiritual. Men *feel* that they are immortal when they look upon him. His simple, impassioned utterances hold them for a period, and then it is over! He moves on to preach the gospel in other places also. No man has laid hands on him. The officers return to the Pharisees empty-handed, saying: “Never man spake like this man.”

But Jesus’ sermons did not always hold the listeners in awful silence. Sometimes they were interrupted. Men would question the truthfulness of his statements

and cry back: "Thou hast a devil!" Efforts were frequently made to entrap him in his speech. But the most vehement attacks never moved his spirit. The calm of his soul seemed unutterable. He never resented, nor indulged in any form of reply but straightforward answer; sometimes, severe rebuke. He was never impatient. Oh, for his spirit to-day! Notice, Reader, I did not say "more of his spirit." I said "HIS SPIRIT." How sad to see the mind of a Christian minister "all upset" merely because some one has contradicted, or gotten offended at, some truth he spoke in the pulpit! Brother, if your mind gets in this condition, you greatly need the spirit of your Master.

The style of our Lord was simple and direct. He was never guilty of "flowers" and "curls." Such cheap oratory would have been anomalous proceeding from him. His language was always elegant, forceful, and often eloquent, but it was the natural eloquence of the soul. Oh, that men would cease to subtly preach themselves while they profess to be preaching Christ! Nor can I think the Savior ever set himself to amuse an audience. There is no record that he did. It is written: "Jesus wept," but from the manger to the mount of ascension there is no recorded smile. No harm can come, of course, from a pleasant remark or even an amusing incident now and then,

but THE SPIRIT OF JESUS is not jocular. "Be sober," said Paul to Titus, a preacher. Many have grieved the Spirit at this point. Their sad wrecks lie along the shore, warning us of this rock. Let the children of men take heed. But do not misunderstand. Divine seriousness prompts a glad face and a shout. It is the normal soul condition for every herald of the cross. Let us have such a hold on the forces of Omnipotence as that we shall not have to resort for power to the tricks of oratory. I can not find precedence for it in the history of Jesus, nor in that of his apostles.

The spirit of Jesus controlled the subject matter of his discourses. This is of vast importance to every minister, and should be of equal interest. If not interested in it, he certainly is not called of God to preach, and the sooner he vacates the pulpit the better it will be for the salvation of the world. The Lord give us all to see this! "God so loved the world that he *gave*." The first impulse of love is to sacrifice for its object. Jesus made himself "of no reputation, and took upon him the form of a servant, and was made in the likeness of men," because his bowels yearned toward the sinful creatures of this earth. Not only so, but for their sakes he "became obedient unto death, even the death of the cross." His first and only thought, therefore, in all his ministry was to save

them. The invisible kingdom and their relation to it, heaven, hell, the Holy Ghost, Himself, responsibility, and God's Fatherhood, were his "foot and ground" themes. He was always and everywhere practical and experimental. God give many who profess to be his messengers to see the awful disparity between this and many of their deliverances! Oh, for a world-wide pulpit that has "the mind of Christ"! Shall we do better than have his spirit, seeing he is Lord of all?

Jesus never had a settled charge. (This, of course, does not argue against them.) He sometimes preached in the temple or a synagogue, but not often comparatively. Certain brethren of our day, had they lived then, would perhaps have called him "a religious tramp." Street corners, hillsides, decks of boats, obscure door-steps, were his pulpits. How like him was John Wesley when, driven from the church buildings, he said: "The world is my parish," and went into the fields! Hallelujah to God for the privilege of preaching the gospel anywhere! He has intended the spoken word, by "the demonstration of the Spirit," to have great power. Those who conceive the main end of the pulpit to be merely educative, are in grave error. God designs it, primarily, to be *moving*. But it will not be so unless the preaching is "with the Holy Ghost sent down from heaven." This last can not be, in any marked degree, unless the

preacher has THE SPIRIT OF JESUS. Then his pulpit, whether in or out of doors, or wherever it be, will be "the gate of heaven."

CHAPTER IV.

JESUS—UNDER OSTRACISM.

"I have trodden the winepress alone." Isa. lxiii. 3.

God has made us social beings. We desire society. Out of this deep desire has grown the homes of the land. Home, if worthy the name, is a place of sweet and hallowed fellowship. Is your home a place of comfort and blessing to you? Jesus had none. But our associations and friendships overreach the precincts of home. We have a circle of acquaintances. In it are many whose kind regard we hold dear. To meet with "coolness" from them, when we expected love, extorts a sigh. Jesus once looked up to heaven and sighed. Perhaps he sighed more than once because "his own received him not." Oh, thou who didst sweat drops of blood for them that wererejecting thee, give us thy spirit, that we also may "suffer long and be kind!"

Who would slight Jesus? Yet he was slighted. Who would offer "the cold shoulder" to the Lamb of God? Yet it was offered him. Such is the hardness and such the darkness of the unregenerated heart that it is even capable of this. And what befell Jesus befalls the disciple who has his spirit. No records but

those of eternity will ever show the thousands of petty offenses borne by our Lord with no murmur of complaint. An incident in the last of the seventh chapter of Luke gives us a glimpse of these trials:

“And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee’s house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet and anointed them with the ointment. . . . And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.”

The Lord had entered Simon’s house as an invited guest; but while, for some reason,—perhaps a recognition of his miraculous power—the Pharisee desired him to eat with him, there was evidently in his heart a dislike for both Jesus and his doctrine. He was of a

proud, unbending sect, and refused to believe that "this man" was the Hope of Israel. He invited him to his house and yet showed his inner disapproval and rejection of him by failing to offer him customary courtesies. How are such things repeated to-day! How sensitive Jesus was to kindness or lack of it, yet how absolutely free from uprisings of humiliation or resentment! "Thou gavest me no water for my feet. Thou gavest me no kiss. My head with oil thou didst not anoint." How many times, dear Reader, since you received *THE SPIRIT OF JESUS* has the water, the kiss, and the oil been withheld? It is strange, but true. Perhaps the trial has come in your own home; perhaps in your church. You may be ridiculed by the husband or wife of your bosom; "the arrogancy" of your profession may be thrust at from the pulpit. If a minister, and true to God's Word on this point, calls to preach will be less frequent, perhaps. Doors will close—some of them with a bang! But, thanks be unto God, others will open. "I have set before thee an open door, and no man can shut it."

For these things care not. "Count it all joy." The loneliness of Jesus ought to be matter of comforting meditation. We should be overjoyed that we are counted worthy to know "the fellowship of his sufferings." In the home, on the street, in the pulpit, among his chosen or among strangers, he was alone.

No man understood, no man appreciated him. He knew no fellowship but the Father's. Traveler to the bar of God, let men frown and forsake and scoff if they will. Be thou humbly and gladly content to walk with thy Lord. Amen and amen.

CHAPTER V.

JESUS—UNDER PERSECUTION.

“He was despised.” Isa. liii. 3.

Ostracism is a mild form of persecution, but lacks its malignity. To persecute means “to beset with cruelty or malignity; to harass; especially, to afflict, harass, punish, or put to death for adherence to a particular religious creed or mode of worship.” Ostracism is negative, persecution positive. Jesus felt the sting of both. His very name was cast out as evil. “He was *despised*.” And why? Simply because he was holy, and gave testimony against the sins of the world. Darkness will not quietly bear comparison with light. Cain slew his brother. “And wherefore slew he him? Because his own works were evil, and his brother’s righteous.”

When God spoke to the serpent, after Adam’s sins, he said: “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.” Without entering

into any of the speculations concerning this occurrence, the literal fulfillment of the prophecy has been and can now be seen on every hand. Almost anything else in the world can stir man's pity, but no man ever felt moved in mercy toward a crushed and dying snake! There is everlasting enmity between the human race and the reptile. Which thing is a living, divinely-furnished picture of the irreconcilability of the spirit of Jesus and the spirit of the devil. Both become incarnate, and the enmity is visible. The Seed and the Serpent are in the earth. The business of Christ is to make provision for man's escape and to expose "the wiles of the devil." In retaliation, the Serpent hisses, strikes and bruises his heel. How the dark malignity of hell was poured out on the Son of God! "If they have persecuted me, they will also persecute you," said he to the twelve. Hatred of Christ-likeness, or a doctrine which teaches it, is of the devil. "It is written that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he who was of the bond woman was born after the flesh; but he of the free-woman was by promise. Which things are an allegory. . . . Now we, brethren, as Isaac was, are the children of promise. *But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.*" There were Jews who were "keepers of the law," and yet "kept it not,"

being under bondage and "of their father, the devil." They boasted themselves to be children of Abraham, but were strangers to that living faith which made him the friend of God. So now, "the children of bondage" are numerous among "the children of faith." The devil often sits on the front pew at church and looks as solemn as anybody else. Sometimes, let us hope unconsciously to the preacher, he is called on to pray. But his cloven hoof appears when he kicks its imprint upon THE SPIRIT OF JESUS. What a picture is given us in Ishmael "mocking" on the day of Isaac's feast! Be not deceived, these great spirits in the world are contrary one to the other. There is no escape. "If any man will live godly in Christ Jesus, he shall suffer persecution." Multitudes are yearning for "the mind of Christ" and at the same time shrinking from "the fellowship of his sufferings." It is an impossible thing that you desire: to be holy and yet universally popular. Cease such profitless yearnings. Lay your hands on the cross-beam, that they may receive the spikes. Be "crucified with Christ."

The world generally recognizes God, and man's responsibility. There is a sickly sentimentalism, called religion, that it applauds—and the devil with it. But when the great truths, entire renunciation of sin and salvation from its last remains, are pressed like

coals of fire upon the conscience, earth and hell rise up in rebellion. Men and demons take counsel together. Sophistry and strategy mount their war-horses. The batteries of the infernal regions are opened on the "good soldier of Jesus Christ." The battle is fierce and hot. Ragged missiles make "the helmet of salvation," "the breast-plate of righteousness," and "the shield of faith" ring. But "the sword of the Spirit" does deadly work. The "good soldier of Jesus Christ" is in the thickest of the fight; he seems to invite destruction. Carnal-mind watches him from a safe distance and wonders at his temerity. On he pushes, advancing into the very face of the devil. His two-edged sword, red with blood, gleams in the air. The legions of hell are giving way! They can not stand the awfulness of his charge. A general falls here! A captain there! The ranks break, and lo, *a whole church is sacrificed ! ! !* Do not think this battle imaginary. It is more real than can be described here. Let no one, who has not counted the cost, essay to enter it. This is the public encounter (the private ones are too numerous to specify), and is the victory that God gives when "one chases a thousand." Such victories have been won by the holy of all ages, "who through faith" have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions." But, while this is true, the Ser-

pent has "bruised their heels." Witness Abel, who was slain; Lot, who was mocked; Moses, who suffered affliction with the people of God; David, who fled before Saul; Isaiah, who was sawn asunder; Jeremiah, who was put into the slimy pit; Micah, who was fed with "the bread of affliction"; Daniel, who was thrown to the lions; Shadrach, Meshach and Abed-nego, who were cast into the fiery furnace; Stephen, who was stoned; James, who was beheaded; Peter, who was crucified head down; Paul, who was beheaded; John, who was banished. Time would fail me to mention those whose history is not in the Scriptures. Suffice it to say that human nature has not changed. What befell the body of Christ then would befall it now were it not for the strong arm of civilized law. "Chief priests" and "persuaded multitudes" would suppose they were doing God service to rid the earth of THE SPIRIT OF JESUS. Even now, often as far as can be gone without a violation of civil law, the saints of the Lord are made to feel the Serpent's tooth. The false bride—cold ecclesiasticism—is the undying rival of the true—"them that are sanctified in Christ Jesus." If Jesus Christ should come to this world to-day, dress in common clothing, and call himself John Smith, many a church would cast him out and go complacently on with its devotions! But what of this? Let men learn to rejoice that they are counted worthy to

suffer shame with him and for his sake. Then, too, let us not forget that the soul who surrenders life shall save it. Hallelujah! It is while patiently enduring persecution oftentimes that God puts us in the cleft of the rock and passes by to show us his glory. Listen! "I, John, . . . was in the isle that is called Patmos, *for the word of God and for the testimony of Jesus Christ.* I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. . . . And I turned to see the voice that spake with me. And being turned I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. . . . He laid his right hand upon me, saying unto me, Fear not; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen." While an exile to the barrenness and gloom of Patmos, John was given this sight of his glorified God. The form of the Fourth was with the Hebrew children in the fire. Peter, perhaps, had it not have been for his presence in the prison cell, would

never have seen the angel who came to set him free. In the hour of trial, God reveals his glory and his all-sufficient grace.

Persecution of Jesus began early in his ministry—as soon as his doctrinal position was fully understood—and continued until he cried with a loud voice and gave up the ghost. They took up stones to stone him, led him out to the brow of a hill to be cast from it, sent soldiers to take him, “went about to kill him.” He was hunted and hounded until the hour and the power of darkness came,—then he was crucified. Look in on that illegal midnight session of the Jewish court: “The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them: behold, they know what I said. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?” A little after dawn he was sent to Pilate that he might pass upon him the sentence of death. See and hear the motley rabble that surges around the judgment hall,

clamoring vociferously for his precious life! Then take a glance at the Prisoner, divinely calm and benevolent, and you will see something of the spirit of Jesus under persecution. "When" Pilate "had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall . . . and they stripped him" (What awful indignity was this!) "and put on him a scarlet robe. And when they had platted a crown of thorns they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head." In all this there is not a recorded word of remonstrance from him who had power to strike them dead. Meek and gentle Jesus! "He was oppressed, and he was afflicted, yet he opened not his mouth." Follow him farther. "He is brought as a lamb to the slaughter." "And when they were come unto a place called Golgotha . . . they crucified him, and parted his garments, casting lots. . . . And sitting down they watched him there." It was during this time of intensest agony that Jesus' spirit was again shown, in the words: "Father, forgive them; for they know not what they do." "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a

vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." So died, if I may thus speak, the man Christ Jesus, who never did harm, of whom his judge testified: "I find no fault in him," in whose mouth no guile was found, and who loved his enemies as himself. Brother, sister, "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your mind."

THE SPIRIT OF JESUS suffers quietly, is self-forgetful. Our Lord said very little about his own sufferings. If, however, it was necessary to the instruction and warning of the disciples, he never hesitated. If you have Jesus' spirit, you will not need exhortation to be very careful and very sure at this point. Your innermost instincts will prompt nothing else but care and certainty. Be not deceived. The flesh is deceitful. The devil is sharp. Have both entirely supplanted by THE SPIRIT OF JESUS.

"Greater love hath no man than this, that a man lay down his life for his friends." But in Jesus Christ the world beholds the amazing spectacle of God-man laying down his life for *his enemies*. "While we were yet sinners, Christ died for us." Have you his spirit?

Do you, without effort, LOVE your enemies? "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, as your Father which is in heaven is perfect." "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain."

Thus spake he whose spirit you are entreated to receive. Fear not to take this attitude of non-resistance. "The battle is the Lord's." His eye is upon you. "Ye are of more value than many sparrows."

"*Blessed* are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for" Jesus' "sake. *Rejoice*, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

CHAPTER VI.

JESUS—IN POVERTY.

“As poor, yet making many rich.” 2 Cor. vi. 10.

Very few persons have any just conception of the poverty of our Lord Jesus Christ. With his humble birth, and early surroundings, all are familiar. But few appreciate the genuine privations and struggles—if I may so speak—of his ministry. They have some sort of an idea that he was poor, but the idea is a vague and misty one; that his poverty was real and practical is beyond their thought. But such was the case, nevertheless. None, perhaps, from the apostles to the humblest of to-day, have passed “the deep waters” that Jesus passed *in order to save men*. Many have been as poor as he, but who has been so voluntarily, when the offering of himself was *purely to save men*? John Wesley occurs to my mind, and others, but they knew no such poverty as Jesus knew. They were ostracized, but not as compared with him. Consequently, their supplies were often short, but not as compared with his. Truly, the Lord has led the way. There is no place so hard or thorny but he has trodden it before us.

Jesus left the carpenter’s bench at thirty years of

age and began to preach. From that time on to his crucifixion he had, to use a phrase common among men, "no visible means of support." Having had his mother and several children to care for, as he probably had after Joseph's death (at least until Jude or James was old enough to relieve him), he had little opportunity to save any money against the coming emergency. Had the opportunity presented itself, he would not have embraced it, as he chose to do just what he did that no man should ever say, I have drunk the dregs of a cup more bitter than that which was put to the lips of Jesus. Should, however, any one presume to think our Lord laid aside money, let him know there is no such intimation in the records of his ministry. On the contrary, there are broad intimations that he had *nothing*. Certainly he received no compensation for his spiritual labors. I follow him through his life as it is given us, and oh! what a picture of poverty. Yet he is ever saying to those around him: "My peace I give unto you." Strange contrast, and unaccountable, to those whose minds are unillumined by the Spirit!

Besides, the general impression left on the mind from reading the New Testament, there are several specific references which take us into the inner life of our Lord and show us some of his privations. When a certain scribe came, and said unto him: "Master, I

will follow thee whithersoever thou goest," Jesus answered him: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." A very familiar passage! And our very familiarity with it is often the occasion of our overlooking its rigid truth. Jesus had not where to lay his head! I do not take this to mean that he was never invited to spend a night in any home, but that he possessed no shelter of his own, and that his resting place was always uncertain—too frequently he had none. The last verse of the seventh, and the first verse of the eighth chapter of John show us that our Lord's statement to this enthusiastic scribe was not idle: he had been preaching in the streets and crying: "Come unto me"; the people were divided in their opinions as to who he was; the Pharisees were filled with rage and asked of Nicodemus, who defended him, "Art thou also of Galilee?" and after the discussion of these things, it is written in the verses mentioned: "And every man went unto *his own home*. Jesus went unto the mount of Olives." This is a very short and a peculiarly tender reference to his spending a night out of doors, for the next verse begins: "And early in the morning he came again into the temple." I have thought of the whys and wherefores of this. Jesus had tender feelings.

He had rather suffer hardships than to impose himself on anyone. Was not the home of Mary and Martha open to him? Yes; but he had been there often, and it may be he did not care for them to think he was coming "too much." So he chose rather the night-solitude of Gethsemane, where he could pass the hours in holy, inconceivable communion with his Father. (Blessed Savior! How men should adore him!) Occasionally, it seems, he ate with dignitaries or at feasts, but not often. Levi, the publican, after leaving all to follow him, had him and his apostles to eat at his own table. Again, there was a marriage in Cana of Galilee, "and both Jesus was called, and his disciples." There are, perhaps, other instances of this kind, but they were by no means frequent. Ordinarily, he seems to have eaten with the poorest class, and seldom to have had more than two articles of food. Sometimes it was "bread and fish"; sometimes "a piece of broiled fish and of an honeycomb." What light is thrown on this part of Jesus' life by the accounts of the barren fig tree and the disciples plucking corn on the Sabbath day! Read in your Bible at the twelfth verse of the eleventh chapter of Mark: "And on the morrow, when they were come from Bethany, *he (Jesus) was hungry*: and seeing a fig tree afar off having leaves, he came, if haply he might find

anything thereon." Here is presented to us the picture of the Son of God nourishing and sustaining his physical life by picking and eating the berries and fruits that grew by the way he was traversing, as he came and went with the tidings of salvation to men. The other reference is at Matt. xii. 1-9. He twice performed wonderful miracles to feed the multitudes, but refused to perform a miracle to furnish food for himself. (Matt. iv. 4.) We will be surprised, if we think or search a moment, to find how many times the Bible says Jesus "hungered." As for money, I have grave doubts whether he spent a piece or had a piece during his entire ministry. There is, as far as I know, but one intimation that he had. When "they that received tribute came to Peter, and said, Doth not your Master pay tribute? he saith, *Yes,*" This answer was given without consulting our Lord: so Peter had seen him pay tribute before; or he, supposing it to be right, answered impulsively. It may even be possible that Jesus had spoken to Peter of his intention to pay tribute before they entered the city, but this is hardly supposable in view of the recorded conversation in regard to it. At any event, Jesus performed a miracle to procure the money. This miracle was performed for others, for the good of others. "Lest we should offend them," he said to

Peter. If offended, they would not be so apt to hear his word and be saved. Oh, the infinite condescension and compassion of Jesus Christ! As to his procuring money in this way at other time, if he refused to miraculously furnish himself food, he would not, I think, thus furnish himself with money. So Jesus was poor; yes, very poor. His poverty was not a myth, but a rigid reality of practical life. Well has the apostle Paul said: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. viii. 9).

The foregoing references and quotations are only small crevices through which we can look into the unrecorded portion of our Lord's life, but they are large enough to give us a wide view. By them we see things that are not pictured and read things that are not written. The deeds of love that are not preserved on the scroll, and only discovered after diligent search, are the deeds that often move us most deeply. Oh, the unwritten self-denials and sufferings of Jesus! No mortal will ever know them.

God help us all, if this is what Jesus did for us, to cease any degree of murmuring in thought or word about our hard lots, and, moved by love, go forward "enduring hardness as good soldiers" and press the

battle to the wall! Look at your Master, man! Are you better than he? How weak we are! Oh, God, "the Father of our Lord Jesus Christ," give us the spirit of self-abnegation that was thy Son's, make men and women of us, gird us with divine courage to do, dare, go, lack or suffer for him whom our souls love. Amen and amen!

CHAPTER VII.

JESUS—IN POPULARITY.

"All men come to him." John iii. 26.

There were times in the ministry of Jesus when he was apparently popular. After feeding the five thousand, the multitude pressed on him to make him a king, but he "departed again into a mountain himself alone." When he entered triumphantly into Jerusalem and the people spread their garments and palm branches in the way, he was popular—at least with a class. "Blessed is he that cometh in the name of the Lord," they cried, "Hosanna in the highest." Some said: "Master, rebuke thy disciples," and he answered: "If these should hold their peace, the stones would immediately cry out." This last praise was evidently more spiritual and intelligent than the first. When they desired to make him an earthly king he recoiled and went into the loneliness of a mountain—perhaps to pray; anyhow, to be away from the clamorous throng. But when the shout was "Blessed is he that cometh in the name of the Lord," he encouraged it. Jesus was worthy of all praise. He received very little. How he longed to be known and understood! Thanks be unto God for the unspeak-

able privilege of knowing and understanding him now by the revelation of the Spirit! We praise him now, but this present is not to be compared with the glory that shall be. By and by, we shall cast our crowns at his feet and join the heavenly refrain: "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

If the devil can not destroy by trial, he will attempt it by flattery. The means employed are secondary to him. He is after the end—the destruction of the soul. He will come as a roaring lion or an angel of light. He tries to frighten, he tries to entice. Hidden entirely behind some familiar and esteemed friend, he *flatters*. Oh, thou child of hell, and full of all subtlety,—would that thy wiles could be altogether exposed! Soul of man, BEWARE OF THE DEVIL.

How many, who have stood the tests of adversity, have gone down before the test of popularity! A desire to be highly esteemed of men has been their ruin. Young men and women, who have bravely endured the frown of Satan's imps have soon fallen prey to the same imps when "petted" and "patted." I call to mind a young preacher who started the warfare well. Hell met many a defeat at his hands. But he was more or less bright. This was his weak spot.

The devil stirred friends up to tell him he was brilliant. The newspapers published his sermons. On every hand he heard of his own "promise," until he became puffed up and believed that in himself he was some great body. The story is a sad one. Did he go into open sin? you ask. No; not that. He continued in the ministry, but his ministry has become "barren and unfruitful." There are often outward signs of success, because he has some natural ability, but the invisible kingdom suffers. The saints of the Lord do not rejoice under his word as they once did. He seems to know that the Lord is departed from him. I call upon all who shall read this little book to pray that the locks of his strength, which have been shaven, may again grow. God help us all to keep awake!

"My soul, be on thy guard;
Ten thousand foes arise:
The hosts of sin are pressing hard
To draw thee from the skies."

In popularity, keep close to God. Use your common sense. To sum up all in one, have THE SPIRIT OF JESUS. He was never moved by applause; his soul was possessed in unutterable calm, an ocean that could not be disturbed. "Lo, I am come to do THY WILL." These last two words were Jesus' world. In them he lived and moved and

had his being. "My meat is to do the will of him that sent me." From this the devil could not divert him. Have the mind of your Master, and you will estimate the opinions of men at their true value. One hour they worshiped the apostle Paul as a god, and the next stoned him and left him for dead. (Acts xiv. 18, 19.)

CHAPTER VIII.

JESUS—AS A GUEST.

"A certain woman named Martha received him into her house."

Luke x. 38.

Very few homes were open to Jesus. Those that were he entered and blessed. On the way to Emmaus Cleopas and his fellow *constrained* him, saying: "Abide with us." Such an invitation our Lord never will refuse. "He went in to tarry with them." Oh, that the homes of our land would realize how sadly they need the abiding of Jesus! Then the holy Book would be no longer neglected, and the broken-down altars of God would be rebuilt. The children would know the Lord, and the gray-haired parents would gather up their feet in peace to pass away. "Christ is the Head of this house, the unseen Guest at every meal, the silent Listener to every conversation," is the only sentiment for homes.

"There was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage." Here Jesus wrought a miracle that "manifested forth his glory." If he were present at similar gatherings to-day, and his spirit controlled the proceedings, how different

things would be! He will be present at yours, Reader, if you invite him and make provision for his coming.

During the three years of his ministry, Jesus must have visited many houses. The duties of a guest are always delicate. He understood this. Yet he never sacrificed his great mission to any false idea of politeness. This, however, the ungodly constantly expect Christians to do. I was invited out to spend the evening a couple of years ago. A young lady cousin went with me. Our host and hostess, desiring in their way to do all they could to make the evening pleasant, had secured a performer of some note to take tea with us. After supper the music began. Our professional friend rendered "Jesus, Lover of My Soul," "Come, Thou Fount of Every Blessing," and the latest love and comic songs one after another. He was kind, and was evidently trying to please us all. His eyes, perhaps, were not open to see that his entertainment was an irreverent mixture. Because I did not feel free to enter into it, my cousin thought I "threw a damper on things." Amen. Would that men could understand that this is not the praise which is acceptable to God. Jesus was always and everywhere "the Christ, the Son of the living God." His message to the world was all-absorbing to him. He was not one thing when preaching and another in private conversation. His demeanor was the same. And to-day

THE SPIRIT OF JESUS never sacrifices truth and the salvation of souls to what is called politeness. God save us from the "amenities of the occasion" that crucify Christ! Is it not altogether better to offend men than to grieve the Holy Ghost? But, says the world, we have a maxim, and in it there is truth: "When in Rome, do as Rome does." The spirit of Jesus is God's rule. Measure your maxim by that and you will find it does not hold. If it were not sad, it would be amusing to watch some professing Christians. They are like rain frogs—their color changes to suit the color of that on which they are squatting! Jesus was "the Friend of Sinners," and mingled with them, but not to partake of their pleasures. His eye was single. He had ONE purpose. We, as his followers, should assuredly go among the worst of sinners, should hasten to go, but—take care!—we must go as Jesus did: to lift them to God.

I said the one theme of our Lord, the theme that was never subordinated, was the present and eternal welfare of his auditors. He began by crying: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Soon after he said to Simon and Andrew: "Follow me, and I will make you fishers of men." The conversations with Nicodemus and the dissolute woman of Samaria are well known. When Martha of Bethany received him

into her house he immediately began to preach the gospel of the kingdom. Mary sat at his feet, and heard his word. Out of the abundance of his holy heart he always spoke. To the last utterance on the cross his words were "seven times tried." If all men were possessed of HIS SPIRIT, how much social chatter and other profitless talk it would put an end to! We are talking creatures. God has made us so. He has communicated with us through the Word. The land is full of talk. But how scarce is pure spiritual conversation. Even ministers of the gospel seem often to think that a part of their duty is to "hold the young" by worldly frivolity, and to amuse the old by "cracking jokes." Shame! Shame! Shame! I have known them to sit by the hour at camp-meeting and "spin yarns," when they should have been alone with God crying for power. After listening to a man of this class preach an excellent sermon, I went with him to spend the night. The gentleman of the house was unsaved. My brother sat in his presence and spent the remainder of God's holy day in telling one ridiculous story after another. There was no saving truth or point in any of them. It was too plain for mistake that he was more interested in his yarns than he was in the soul of the sinner who sat before him. Oh, man of God, beware, lest your Lord take you away at a stroke! Yours is not THE SPIRIT OF

JESUS. St. Paul says: "Let neither filthiness, nor foolish talking, nor jesting, which are not convenient, be once named among you as becometh saints: but rather giving of thanks." Strange, men read the Bible through and through and can not see so plain a prohibition! A very wealthy man once invited a minister to his home. The preacher talked about everything else but the soul and its responsibility to God. When he left the gentleman said: "Sir, I invited you here that you might talk to my son about his soul. You have acted more like a sporting character than a man of God." Dear Reader, think of the poor, dying world around you and of Jesus' solicitude for its salvation. Then "let your conversation be seasoned with salt, that it may minister grace unto the hearer." "Be instant in season, out of season"—*make* opportunities to speak of spiritual and eternal things. Recommend your great Physician. A doctor said: "I have attended ministers' families for years. None of them ever spoke to me about my soul." How do you know, when eating bread, at another's table, what heart near you is hungry for the Bread of Life? How do you know, when seated at some lavish banquet board, who in that company longs to know more of God's spiritual bounty, the abundant life, THE SPIRIT OF JESUS? Hold not thy peace, but *spe*ak.

"'Tis all our business here below
To cry, 'Behold the Lamb!'"

CHAPTER IX.

JESUS—AS A HOST.

“Be not forgetful to entertain strangers.” Heb. xiii. 2.

Jesus had no home. Yet he is Lord of all homes, and has left on record his will concerning hosts. While eating bread with a chief Pharisee on the Sabbath day, he said: “When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just.” How strangely different is this from the spirit of the world! Its testimony is against the lavish entertainment of “rich neighbors.” What an empty and unsatisfactory thing is this that is known as high life! Men smile at your face and mock at your back. Attention is paid only that it may be returned. What tremendous amounts of money are being constantly expended to no useful purpose! THE SPIRIT OF JESUS, controlling civilized society for one year, would save more than enough money to evangelize the heathen world.

Beside this, "the poor, the maimed, the lame, the blind" at home would see the reality of God's salvation and repent. Oh, man and woman of high society, I appeal to you to lay down your selfish life and take up that which "shall be recompensed at the resurrection of the just."

But in this all men have their part. Let them see that they keep the commandment. When Jesus had fed the five thousand, and they were filled, he said to his disciples: "Gather up the fragments that remain, that nothing be lost." THE SPIRIT OF JESUS has no "little" extravagance. All upon which it lays its hand is made to subserve the great end of saving the world.

As a host our Lord recognized his Father. "Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude." I have known hosts to forget God when a feast was on hand and strangers around. It is never so with THE SPIRIT OF JESUS.

CHAPTER X.

JESUS—UNDER TEMPTATION.

“He himself hath suffered, being tempted.” Heb. ii. 18.

What is it to be tempted? It is to be drawn away of our own lust and enticed. It is to engage in actual and awful conflict with the devil. The first Jesus never knew, and we would not know it if we would allow the Holy Ghost to destroy “the body of sin.” A bright young minister once said to me that his hardest battles were fought in secret with his own ambitions and lusts. And he thought this the gradual method by which God intended to sanctify his nature, as if God could do more with him, hindered and hampered by these things, than if he were free in Christ Jesus. The second Jesus did know; and knowing it, he suffered. Think not, O Reader, when beset by the devil, that Jesus did not suffer it before you. He tasted a bitterer cup than yours. Truly, his was filled with vinegar and gall.

Immediately after our Lord’s baptism, he was “led up of the Spirit into the wilderness to be tempted.” Some persons think some other persons almost exempt from temptation. Their own they think heavier than anybody else’s. A brother said to me:

"Evangelists are not as severely tempted as pastors. They have nothing to do but sing and pray and see souls converted. You have no very great temptations." I answered: "If the devil reached Jesus, who was holy from his birth, he will probably not pass evangelists." Jesus was tempted with almost inconceivable severity, yet he never had a pastoral charge! Think not that others escape that which you endure. "There hath no temptation taken you but what is common to man."

"And when he had fasted forty days and forty nights, he was afterward an hungered. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread." Occasionally the devil will meet a pronounced character like Martin Luther with "Take a drink!" but not often. Usually that which is suggested looks innocent. "Make bread," said he to the hungry Jesus. A brother had gone by invitation of the pastor to a mountain village to conduct revival services. From the first night the Spirit of God was upon the people. Many were going to the altar, and the whole community getting under conviction. His wife, who accompanied him, was suddenly seized with a most awful attack of pain, and rolled in agony for hours. When finally relieved she was so nervous as to be scarcely able to walk. Strangely enough, the hostess

seemed unwilling for her to remain in bed. At the same time the pastor's child was stricken with pneumonia. The visiting minister's throat was badly out of order, and he was compelled to walk half a mile each evening after preaching. He was strongly tempted to leave the place. His wife's life was threatened, and his own future usefulness. The devil urged: "God expects you to take care of your health." He yielded and went home. The revival stopped! and the Lord permitted him to pass through a severe course of discipline for not trusting his wife to him and drawing a victory for heaven out of the very teeth of hell. So Satan tries to frighten or entice God's servants away from a scene of spiritual conflict. His suggestions are generally plausible, so that unenlightened men will tell you they are right. Do not listen to the charmer, charm he never so wisely, but follow the guidance of the Spirit attested by the word. Jesus' temptation was to self-preservation, but he answered: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

In the next assault, Satan quoted Scripture, but his quotation could not stand, because he attempted to make it support a position which is contrary to the whole tenor of God's word. Jesus immediately demolished his false argument by: "It is written again, 'Thou shalt not tempt the Lord thy God,'" which reply

should teach us that suggestions of presumption are always of the devil. The Father had not called the Son to leap from the Temple.

“Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.” All this the devil *promises*. His real wages, “the wages that never have been cut,” is DEATH.

Notice, these suggestions were from without, were from the Prince of the pit. They were not gendered in the spirit of our Lord. He was holy. There was no place in him for the hatching of such a brood. And such things have no place in THE SPIRIT OF JESUS, as possessed by men. It is constantly assaulted from without, but within there is a holy uprising against the devil, which cries: “The Lord rebuke thee.” Jesus immediately and uncompromisingly resisted each temptation. “Resist the devil and he will flee from you.” He constantly used the Word, and its effectiveness was mighty. The arts of the Arch Fiend can all be exposed by the plain word of Scripture. Therefore, “search the Scriptures.”

Temptation has been the occasion of the ruin of

humanity from the beginning. If man could have been locked in an iron cage he might have preserved his primitive glory. But God does not desire such service; he will not coerce. The mind must contemplate other things, and then deliberately choose him, or the service is not acceptable. I have known Christians to become, under trying temptation, impatient and peevish. In resisting one trial they yield to another. THE SPIRIT OF JESUS is always THE SPIRIT OF JESUS !! Receive it, sister, brother, and cease to have your "dark days" and "blue Mondays." *Then* you shall know how to "count it all joy when ye fall into divers temptations."

CHAPTER XI.

JESUS—AS MOVED TOWARD SIN.

“He shall break in pieces the oppressor.” Psa. lxxii. 4.

Jesus was the Lamb of God. He was also the Lion of the tribe of Judah. He loved the sinner enough to die for him, but hated sin with an inconceivable intensity.

Nothing in the world is so awful as sin. It conspires against God, and is the disturbing element of the universe. It is the diametrical opposite of divine nature, therefore dark, and devilish. The heart of the holy God revolts from it. Upon it he can not look with any degree of allowance. God's law is the transcript of his heart. Jesus Christ was “the brightness of the Father's glory, and the express image of his person,” the embodiment of that law and that heart: He was God. It is not strange, therefore, that all his words and the silent influence of his life was an unqualified testimony against sin and hypocrisy. “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and

might, the spirit or knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: *and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.* And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." So spake the Messianic prophet.

The humanity of Jesus, to some, hides his divinity. His divinity, to others, hides his humanity. So does an adequate conception of the gentleness of Jesus sometimes hide his firmness and opposition to evil. But it ought not. Mercy without justice would be weakness. Gentleness and firmness together make strength, and our Lord was infinitely strong. No taint of unworthy weakness mars the record of his passion. He met the Pharisees at every turn, never sacrificed truth, and turned to nought all their counsel. Sin, in high and low places alike, received his condemnation. "And thou, Capernaum, which are exalted unto heaven, shalt be brought down to hell" (Matt. xi. 23). "Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of

heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? . . . Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. . . . Ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness. . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Thus spake Jesus, who was meek, lowly and compassionate!

There is abroad a sentimental idea of Christlikeness.

A great hue and cry is raised when hidden cancers are laid open and their rottenness exposed. "This is not the spirit of Jesus!" is heard on every side. Said a sanctified pastor to me: "My people think I lack love because I will give no quarter to sin, but I know I love them enough to die for them." Earthly love, if intelligent, will not pet when it ought to correct. Shall divine love be less true? If possessed of THE SPIRIT OF JESUS, we will instinctively recoil from uncleanness. We will hate sin with a perfect hatred. So deeply will we love the sinner that we will not suffer sin upon him. Even at the expense of his displeasure, we will speak the truth we love. Nor will we stop for his wealth or social position. Men sometimes forget their jealousy for God in jealousy for the material prosperity of a particular denomination. They suffer sin on a brother for fear, if they rebuke it, an influential member will be "lost to the church." Policy has a large place in their work, and we are told that is what our Lord meant by "wise as serpents." But such wisdom looks much like the serpent in full—wisdom mixed with venom! I once knew a preacher who feared to straightforwardly advise a lady against renting property for the sale of intoxicants because he thought she would leave the church. Had he possessed the spirit of Jesus he would have pursued a different course. And the lady,

being differently instructed, would perhaps have acted differently. Oh, Christian, flee from a double mind as from the jaws of hell! "Preach THE WORD; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Yet see thou do it as Jesus did: in LOVE.

CHAPTER XII.

JESUS—UNDER AUTHORITY.

"I delight to do thy will, O my God." *Psa. xl. 8.*

The world has never had an example of obedience that could parallel with that of Jesus. Minute failure at this point would have rendered him incapable of saving men, as nothing but an absolutely unblemished sacrifice could meet the demands of the just and holy law. At no time did the will of the man Christ Jesus cross the will of God the Father. This is the first and great authority under which our Lord placed himself.

With the acquiescence of the human mind, the will of the Son was essentially the will of the Father. One will has operated from eternity, that of Father, Son and Holy Ghost, carrying to glorious completion the redemption of our race. If we would have the mind of Christ, we must lay our wills upon the sacrificial altar and adopt the language of a hymn:

"My will is the will of my God."

Viewing Jesus in his relation to parents, and civil and ecclesiastical law, will show how he regarded them as fulfilling the will of his Father and binding upon men. It is not my purpose, of course, to discuss the

relation of Church and State, and their respective obligations to God, but simply to discover the spirit of Jesus under authority.

Just after the account of his conversation with the doctors in the temple, it is written: "And he went down with them, and came to Nazareth, and was subject unto them." It is said that our Lord dignified every stage of life but infirm age. The number of his sorrows, however, atoned for the lack of years. Here he is presented to us as the obedient child. His was not enforced, but natural, obedience. So should that of all children be. Parental authority is held forth in the divine law as high and holy, and is not to be lightly esteemed by any one. "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee." Both heavenly wisdom and heavenly love are wrapped in the old-time saying: "Spare the rod and spoil the child." This is generally considered as antiquated and cruel by modern fire-side philosophy, but it holds, nevertheless, as an apt statement of the truth, as given us by Solomon. His wisdom was divinely imparted. Therefore, let no man impeach it. But how much better if the children could be brought to receive THE SPIRIT OF JESUS, that their obedience might be Christlike—the spontaneous expression of a meek spirit. Some doubt whether a child's mind will grasp

the idea of imparted grace, but their doubts are groundless. The facts of life prove that it will. Many young children give every evidence of regeneration, and some of entire sanctification. Mother, if your child is converted, clearly and patiently explain to it the other great need of the soul. Its faith is simple, and doubtless you will be rewarded by discovering that another distinct operation of the Holy Ghost has destroyed from its heart "the body of sin." I once came in contact with a boy thirteen years of age who professed the experience, and made it a point to inquire concerning the fruits of his life. All who knew him declared him to be of remarkably sweet spirit and blameless conduct. When questioned by me, he spoke with spiritual intelligence of the two distinct works which God had wrought in him. His face shone with the divine glory. In the meeting I was holding at this time a boy even younger than this one, who had been brightly converted, came running to the altar to seek sanctification. When within a few yards of the altar, the Spirit fell upon him in power. He stopped, threw up his hands, and cried aloud: "Praise the Lord! Praise the Lord! Oh, my soul!" The stamp of genuineness was upon it. Carnality being destroyed from these little hearts, they truly possess the spirit of Jesus. Gentle obedience to parents will be the rule of such a child's life. "Child

dren, obey your parents in all things: for this is well pleasing unto the Lord."

Although living in an age of great political excitement, the references of the Lord Jesus to civil laws and institutions were very few. When an effort was made by the Pharisees to entangle him in his words, that they might find cause to accuse him of disloyalty to Rome, he answered: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." He seems in these words to have recognized the right of Caesar to their service, as long as they remained under his yoke. Christ was Lord of nations, yet he submitted to that government under which he came into the world. His reticence in regard to these things was significant. His kingdom was not of this world, and could thrive under almost any form of human rule. THE SPIRIT OF JESUS to-day sees that the quickest way to remedy political ills is to sanctify human nature. The Church and State, in their organic capacities, are forever separate. But the Church is supposed to create righteous conscience which will follow a man into all the walks of life and move him to act consistently. As I understand the term, this is "*Christ-ian* citizenship," about which so much is said. The apostles, endowed with the mind of their Master, also said very little on this subject, yet no twelve men have ever exerted a more

powerful influence for the betterment of either Church or State. To have THE SPIRIT OF JESUS is to be the truest and best of politicians. God give the reader to see my meaning! No preacher, possessing it, will sacrifice to a political speech his precious opportunities of preaching salvation by the cross!

Toward ecclesiastical law, rulers and institutions our Lord bore a different mien. They were often the subject of his severest criticism. The reason is plain. Essentially, they take authority over men in their relations to God and his kingdom. Unless, therefore, they are in accord with the divine will, they immediately interfere with the salvation of the world. Law and machinery are good things if founded on righteousness, and the Lord controls them, but when the devil gets in charge they usually play havoc. Said the Jews of Jesus: "We have a law, and by our law he ought to die." What a spectacle is this—executives calling by law for the death of him out of veneration for whom they professed to have framed their law! But there are some depths in human nature that are darker than night. "There are terrible things in man." It is always time for reflection when a church court tries, upon charge of broken law, a man who gives evidence of being holier than those who persecute him. All ecclesiastical enactments should be made with an eye single to God's glory. When they

are not so made, or do not so tend, they are an offense unto him whom they profess to exalt. The Bible is very explicit and pronounced in laying upon us the obligation of subjection to powers. But it is noticeable that such expressions as "the powers that be are ordained of God;" "Whosoever, therefore, resisteth the power, resisteth the ordinance of God," etc.—expressions that are usually quoted as reason why all church law should be obeyed—were written with respect rather to civil than ecclesiastical authority. If, however, it be said that "there is no power but of God," let it also be remembered that upon the principle of righteousness, the relation of some powers to God *must* be very remote. We know that powers are of God, but who will say, for instance, that the idolatrous and rigid internal discipline of Roman Catholicism is in accord with the divine will? It is law that a woman shall obey her husband, but if her husband requires of her that which is in conflict with the will of God concerning other matters, a lower law crosses a higher and is abrogated. The apostles saw these truths and, when commanded by those in authority not to teach in the name of Jesus Christ, answered: "We ought to obey God rather than men."

This is THE SPIRIT OF JESUS: "Tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor," and this seasoned

with perfect and unbroken love for all men. "Remember them which are the guides over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, to-day and forever." Remember this, in connection with the truth which has gone before. "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace." "Be ready to every good work, speak evil of no man, be no brawlers, but gentle, showing all meekness unto all men."

So be it, now and forever!

CHAPTER XIII.

THE SPIRIT OF JESUS.

“Receive ye the Holy Ghost.” John xx. 22.

The children of men are often prone to contemplate Jesus as separate from the Holy Ghost, and magnify him by some sort of human imitation. But Jesus points to the Spirit, and declares that “when he is come” he shall receive of the things that are the Son’s and show them unto us. He glorifies Christ, and there is no way by which Christ can be glorified but by the revelation of the Spirit. “No man can” even “say that Jesus is the Lord but by the Holy Ghost.”

I have heard of at least one revival which was promoted entirely upon what is known as the attractiveness of the character of Jesus. Young men were strongly urged to at once “go and do likewise.” Many undertook it, and as far as could be learned all failed. Herein lies the error, if I may in humility say so, in the great ‘Thomas a-Kempis’ Imitation of Christ. It assuredly contains “honey, milk and meat,” but the title unintentionally leads the mind astray. It is not possible for any man to *imitate* Jesus Christ. If we would be like him we must receive the Holy Ghost, receive him in all his fullness, and let him make us

finite counterparts of Christ. The Holy Ghost is the spirit of Jesus. HE, the third person in the Trinity, operates in the human soul and produces the spirit or mind of Jesus. "We have the mind of Christ," said Paul. "The riches of the glory of this mystery is Christ in you the hope of glory."

How many times since your conversion, brother, sister, have you tried to have THE SPIRIT OF JESUS? And how many times have you failed? And how many times have you almost despaired of ever being what you think a true Christian ought to be? Often, perhaps, you have heard the stroke of midnight while yet you pondered in sadness over some "slip of the tongue" or unkind act that had dishonored God. Repent? To be sure you had, in sackcloth and ashes; and the Lord had forgiven you and wiped away the tears that were shed because of condemnation. But now still hotter tears are flowing, flowing fast. They are love-tears. You sorely grieve because you so often wound him whom your soul loves. "What is it," you ask, "that is, under trial, so easily provoked, that rises up quickly in my soul and moves me to transgression?" Ah, thou tossed and tempted spirit, this is that which is spoken of in the Bible as "the carnal mind, which is not subject to the law of God, neither indeed can be." If you would have, perfectly, THE SPIRIT OF JESUS, you must allow the Holy

Ghost to destroy it, so that you will be no longer molested by it. What a blessed freedom is this! The ink now drips from my pen in the shape of shouts and hallelujahs! My soul rejoices in anticipation of your deliverance! In the first chapter I spoke, you remember, concerning the great outward "purging" through which you must go in order to be a candidate for this experience. Sanctify the Lord God in your heart and consecrate to his service all your ransomed powers. Set yourself apart unto holy use, and then—then simply receive by faith the spirit of Jesus, **THE HOLY GHOST**, in a second distinct act of saving power: the utter annihilation from your heart of that dark something which makes you unlike your Savior. Who would be so bold as to argue that the Bible does not command you to have the mind of your Lord, and to have it now? Yet you are sadly conscious that you have it not. Therefore, the necessity if you are to have it **NOW**, of an immediate second work of grace, and therefore the earnest entreaty that you receive it without delay.

There is nothing that we enjoy of either spiritual or temporal blessing that does not come to us through the atonement of the Son of God. The very bread we eat must necessarily have been denied us had he not have been "as a Lamb slain from the foundation of the world." God offers us all things spiritual through

his cross, and says: "According to your faith be it done unto you." "Ask and ye *shall* receive." Could you or I, if we possessed great benefits which we desired to dispense, make the conditions of bestowal more simple? If we will not believe, surely we shall not be established.

You realize, consciously, that you are an accepted child of God, but greatly desire an experience of divine things which you believe some others possess. Nevertheless, you are not mentally convinced, perhaps, that what you see in others is a Scriptural experience of the grace of entire sanctification. You are not convinced that there is another distinct epochal operation of the Holy Ghost after regeneration, and that it is a work of salvation from the being of sin. I do not mean to discuss this. I am appealing to the heart rather than to the head, but in appealing to the heart the facts of experience furnish us abundant proof of the soundness of such a premise. And I venture in all humility, without such a discussion, that such a state of mind as the above defeats the proper exercise of faith. If you desire the great grace about which I am writing, you must cease questioning, and believe. This may seem an unreasonable requirement, but it is not. "More religion," "nearer the Lord," etc., are good terms, and contain truth, but they are vague—and faith, to conquer, must have a definite object upon

which to fasten. When Jesus came forth from the dead and appeared unto the eleven as they sat at meat, he "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him, after he was risen" (Mark xvi. 14). It would seem that if there was anything to which a man would be justified in demanding the evidence of his own senses before believing, it would be the resurrection. Yet our Lord upbraided them because they did not accept the unsupported "testimony" of their brethren and sisters in the gospel. So to-day there are multitudes of brethren who will believe all another says until it comes to an affirmation of the destruction of "the old man." Then they question and say such things as this: "He is a very good man, but he is mistaken on this subject of sanctification. He only got an uplift and was brought a little nearer the Lord." Thus that which the Spirit makes definite our brethren declare to be indefinite. And their plea for so doing is that alleged experience is not sufficient to establish that which is not supported by Scripture. True. But some persons see in the Bible what some others evidently do not see. The Protestant Episcopal Church urges exactly the same argument against instantaneous regeneration. An intelligent lady once said to me that before she received the grace of entire sanctification, she could see little of it in the

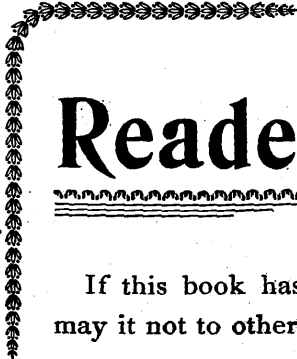
Bible, but after the divine anointing came upon her, her eyes, that had been holden, were opened to behold these wondrous things. Believe it, brother, sister; believe it, and enter it! The Holy Spirit would not bear his witness of fire to that which is not his truth and will. Believe it, and receive the grace.

Says Dr. Carradine: "We may appear like deluded or demented people to the Michaels laughing at us from the window; but the ark of God is with us; we know we have the truth; our own mouth is filled with holy laughter, our heart with praises; and so we can stand with perfect resignation the amusement of an unbelieving world." The Lord bless you, my dear Reader, over and over and over again, but especially give you THE grace for which your soul is so hungry. It hangs above you now. Look up and take it.

When you have done this you will be in the truest sense a *Christ-ian*, in finite counterpart of Christ. "Verily, verily, I say unto you, he that believeth on me, the works that I do

SHALL HE DO ALSO."

THE END.



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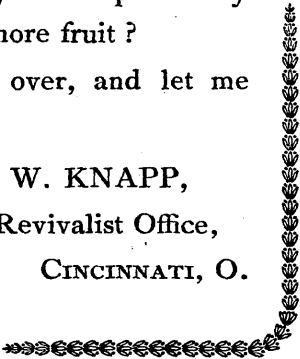
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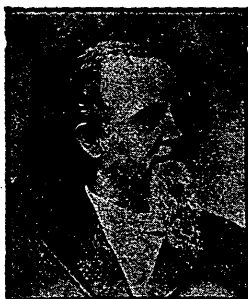
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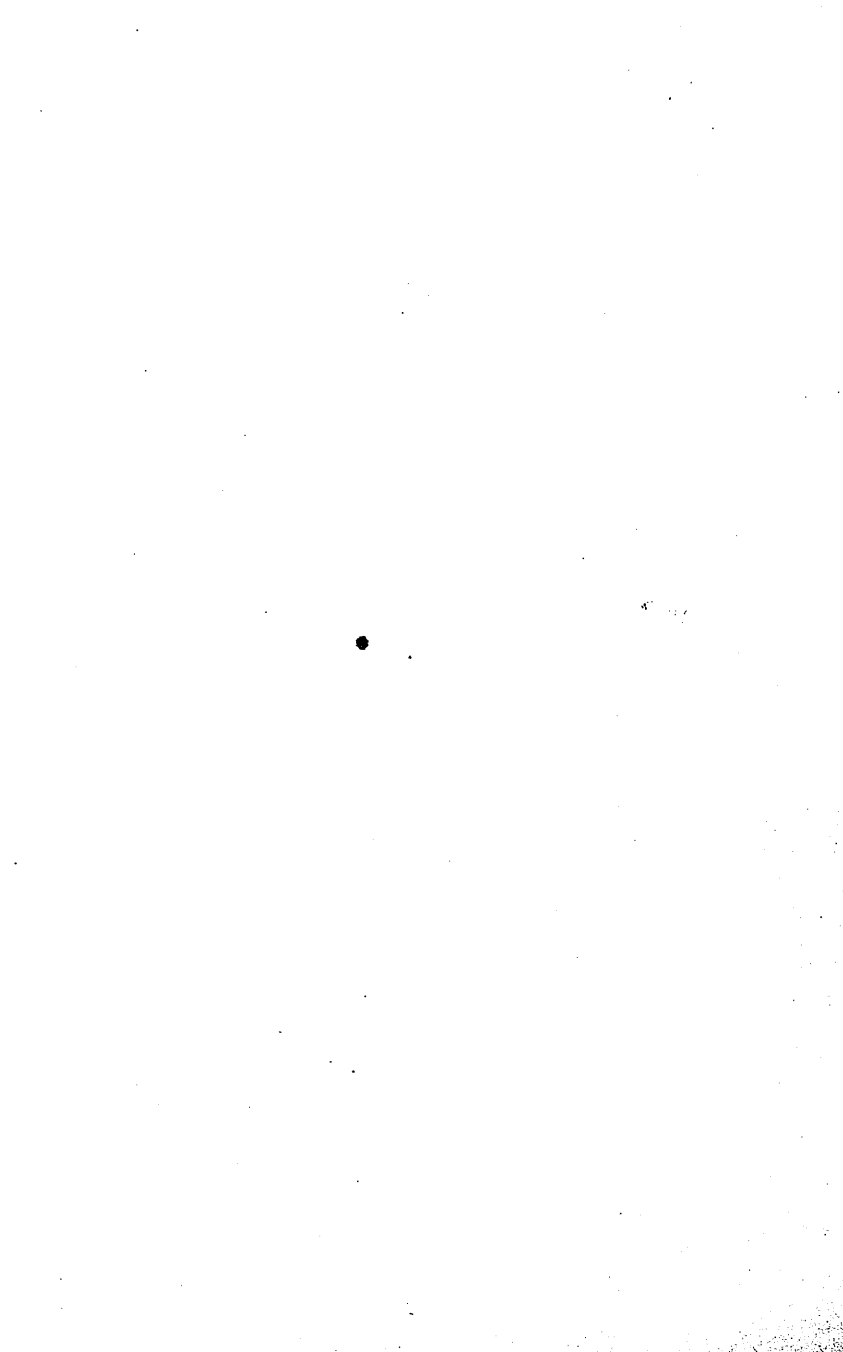
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